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tunate if it stopped at that, as the whole affair usually became a *casus belli*.

This whole state of affairs tends very much to make one believe that solitary vice is considered as lawful and not at all forbidden to young men. One day while listening to a conversation among Isneg boys, I heard them talk about flashlights, which at the time had a very great vogue and were very much sought after. The youngsters in question wanted such a light in order to find their way when going to have sexual intercourse with girls in the evening: this was literally what they said. But would they really dare do it so often as they seemed to imply? In many cases would it not be rather to indulge themselves in company with the girls, without always taking the risk of making them pregnant?

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On a similar occasion I saw a young man stretch himself out upon a heap of sand and mimick the conjugal act in the presence of several other young men who merely smiled at his behavior.

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Would it be possible for young men to live chastely on such a principle namely, that the only crime in that line is making a girl pregnant? And this seems to be the Isneg view about the matter. With girls, I repeat it, the code is much stricter: they are allowed nothing. They should conserve their body pure and undefiled, even from the mere contact of young men. It is true that the only punishment, in case of pregnancy, would be a severe scolding, but their conduct is censured whenever something untoward happens, and besides the ultimate result, that of being rejected as a prospective bride by any decent young man, must certainly serve as a powerful deterrent.

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"Honesty is an imperative virtue for every Isneg. 'Stealing should be loathed by all right-minded people. Never touch the property of others, do not take what does not belong to you. Why should you covet your neighbor's goods? Did you work in order to obtain them? Would you like others to rob you of the fruit of your labor? Another man's property should always be safe in your hands. Never allow anybody to suspect you of being dishonest; a thief is branded with an indelible mark that will make people distrust him at his mere approach. Never destroy the property of your neighbor; you have no right to do so: revenge would quickly follow your rash deed. If you find something that does not belong to you, give it back to the owner, it is still his, unless of course you know positively that it has been abandoned. Should the owner find his lost goods hidden in your

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577 possession, he will rightfully suppose you to be a thief. Anything
421 that can be found in the forest is the property of the first man who
685 can lay hands upon it: so if you locate bees on a tree and see that the latter has been marked, leave them, they are not yours to take any more, the person who marked the tree will sooner or later come to claim
577 his property. Pay your debts faithfully, never forget about them.
426 The heirs of a deceased person inherit his debts as well as his property, and the creditor will appear some day to ask payment from their
686 hands. In case of a raid upon the house of a culprit,—for instance, when a girl has been made pregnant, or when a married woman has returned to her parents whether against the will of her husband or because the latter rightfully divorced her for adultery, etc., and her parents refuse to give back to the offended husband what he gave them at the time of his marriage, or when somebody has been killed among people who are on friendly terms with one another,—then of course, if you are a relative of the offended party, you are free to rob the house of all its valuables: this is not stealing, it is simple justice.

577 "You should not be so strict, however, with reference to the Ibanag:
609 almost anything is allowed when you deal with them. Plain stealing
421 of course should be avoided, but for the rest it would be hard to qualify anything by the name of injustice, when the Ibanag are in ques-
426 tion. Here, nevertheless, you should make a distinction: you may
437 have good friends among them or they may be your guests, and then of course strictly respect them and keep away from their property.
686 But, deceit in transactions, escaping the payment of a debt, and so
685 on, which would be downright dishonesty if done among ourselves, are just a sign of cleverness on your part, when the Ibanag are concerned. A good Isneg is strictly just with all his friends, with all the people of every village at peace with his own; enemies have no rights in the eyes of an Isneg, and the rights of the Ibanag are far from having the same sacredness as those of your own people".

685 Two years ago a Tubungan (near Abbil) man had been robbed of
628 a few of his valuables, while he was away on a trading expedition into Ilocos. After much investigating and lying in wait near the
[694] house of the suspected thief, the owner had become convinced of the
177 latter's guilt, and immediately brought in a complaint, as the accused denied any participation in the theft. I met the plaintiff and his father, on their way to Kabugaw, in the municipal building of Namaltugan. Talking about the matter, I asked them what would

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593 when he called out: " Here he is, now take a look at him ". At this juncture I do not know whether the wonder and astonishment that could be read all over the woman's face was any greater than the joy that radiated from old *Balúkat*'s eyes at having been able to give so much satisfaction to his wife. The first period of bewilderment and surprise being over, Mrs. *Balúkat* put down her basket, and both husband and wife started distributing fruits and vegetables to the whole company, putting aside the best part for the object of the old girl's wonderment. I am sorry not to be able after this lapse of time to write down the exact conversation that went on between the two; but I remember most distinctly that the whole trend of the dialogue showed clearly and patently how grateful the old woman was toward her husband for having granted her an entertainment which in her eyes was more than splendid, and how pleased the old man was for having been able to bring about the meeting in question.

852 After the birth of the first child, the young married couple *magpísi-*, which means that they prepare a certain amount of native sweets or cakes, called *písi-* on this occasion, and bring them to the parents of the husband. They themselves, however, are not allowed to eat any of them. The purpose of the *písi-* ceremony is to cause the child to grow up quickly and to protect it against sickness.

776 Besides *Sisína*, who is invoked at the time of the *amómăn*, in case
593 the latter happens while a *sǎy-ám* sacrifice is in progress, there is another female spirit, called *Si-rápan*, who is supposed to have some influence on the relations between husband and wife. *Si-rápan* cleans their mind, as the Isneg put it, which means that she helps them to understand one another well and to be free from jealousy, quarrelsomeness and so on, provided their habits are to her liking. Married people who are displeasing to *Si-rápan* " are not taken care of by her and come to grief ".

2. *Property and Inheritance*

421 Husband and wife retain each their own property, whether movable or immovable (fields and so on), separately, and whatever they obtain, either by inheritance from their respective parents or other relatives, or through their own personal exertions, remains their own exclusively. The husband has no more right to his wife's belongings than the latter has to her husband's. Just to give an example: no man can sell his wife's *ikó* knife, nor any woman her husband's headax.

to pay heavy indemnities to the relatives of the injured husband. When the husband is so inclined, he may take one or more wives, provided that he is wealthy enough to support them. However, the wife controls in marriage, her own inherited property.

When the husband dies, the woman retains only her clothing and returns to her relatives. All the property is divided equally among the children. If they are young, the man's relatives take and raise them, keeping the property in trust. Upon marriage each child receives his share.

RELIGION

The Apayao name for a god is *"anito."* Now, it is hard for anyone to explain how all the "acts of God" are the activity of one single personality; as some "acts" are benevolent and others are malevolent. The Apayaos believe that different "acts" are the doings of differents *anitos*, some benevolent and others malevolent. Natural phenomena are explained as being the work of some *anito*. Each occurrence or activity of a person is governed by some certain *anito*. Therefore they may number up into the thousands. Thus one is constantly aware of his relations with the *anitos*, and the Apayao is very religious. For instance if he is setting a trap for wild pig in the forest, he will ask one *anito* to forgive him for trying to trap the pig; another *anito* to let the pig be guided into the trap; and another *anito* that the trap will spring and catch the pig.

Many *anitos* live in natural objects; but the most prominent ones dwlel in *Guynetban* in the sky. Each